LEX TALIONIS. 1670.

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Lex Talionis;

SIVE

VINDICIÆ PHARMACOPORUM:

OR A

SHORT REPLY

TO

Dr *MERRETT*'s BOOK;

And OTHERS, written againſt the

APOTHECARIES:

Wherein may be diſcovered

The *FRAUDS* and *ABUSES*

COMMITTED BY

DOCTORS

Profeſſing and *Practiſing*

PHARMACY.

Καὶ κεραμεὺς κεραμεῖ κοτέει ϗ τέκτονι τέκτων.

LONDON, Printed, and are to be Sold by *Moſes Pitt* at the *White Hart* in *Little Britain*, 1670.

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TO THE IMPARTIAL READER.

HAving ſeen three Books, one bearing Date *November* 2. 1668. Doctor *Daniel Cox*'s; another *November* 13. 1669. Doctor *Godard*'s; the third *January* 16. 1669. Doctor *Merret*'s; all of them much to the ſame Tune, decrying and exclaiming againſt a very Eminent and Antient Profeſſion in general, for the ſuppoſed faults or neglects of ſome; eſpecially that of the 13. of *November* 1669. had I not obſerved in the Frontiſpiece, *Doctor of Phyſick, Fellow of the College of Phyſicians, and of the Royal Society*; I ſhould ſcarce have given it the Reading, much leſs a Reply: But on the contrary, ſhould have diſdain'd it, as its reported the *Jews* do by the Book of *Heſter*, God being not named therein: Sure I am, in his, there is

neither God, nor any thing elſe praiſe worthy: wherein the *Doctor* is ſo deficient in *Phyſiologie*, that he ſcarce thinks any honeſt of the Profeſſion, a moſt ſevere and uncharitable cenſure. Had I not heard ſomewhat of *Religio Medici*, I ſhould have been ſo bold, as to have admoniſhed from a more excellent Author, then *Galen* or *Hippocrates*; and have ſhewed how unhandſomely ſuch Epithetes in Print reliſh in a Chriſtian Commonweal. And doubtleſs what himſelf, with others pretend, as to the good of the Nation, and vindicating their Profeſſion, with many ſuch plauſible ſet-offs; (their deſign can be nothing but poor Revenge, becauſe (forſooth) the *Apothecaries* would not comply with them, to enſlave themſelves; as may appear by their ſeveral applications at the Councel Board, and to this preſent Honourable Parliament) and that the *Apothecaries*

thecaries endeavour'd to ſupplant them; and ſhuffle them out of their practice, which indeed ſhould be a ſhame to a Phyſician to aſſert, ſince it was never known in any age wherein they were ſo much encouraged, as may appear by their *Grandeur*, and getting ſuch great Eſtates, and many Knighted, pregnant arguments aſſerting their *intereſt*. Now do but ſeriouſly weigh how the *Doctors* generally abuſe the *Apothecaries*, perſwading away, or taking from them their friends and acquaintance, imploying and ſending their Bills (contrary to equity and civility) to whom they pleaſe, to the great prejudice of moſt of them, and you will never blame ſome of them for practiſing in Phyſick, being neceſſitated thereto for a livelihood; yet were it not a being concluded guilty (by one of the Authors) there non-replying, I ſhould have thought it time very il ſpent, ſuch diſingenious ſtories being ſufficient reproofs to the Calumnia-

tors;

tors ;however I hope,there can be no exceptions, as to the Stile, it being plain *Engliſh*, and better than reaſonably could have been expected,conſidering the Prototype, or moving Cauſe. I ſhall hint but in one; as that of giving *Mercury*, full of ſtrong Poyſon, for *Mercur. dulcis*, a ſafe Medicine, which the malicious obſerve, (though doubleſs very rare) they think were enough to affright any perſon, that ſhould dare imploy them. I could tell the Reader a Story as true of a *Phyſician*,that ſent his Bill to an *Apothecary*, to be made up, and to be given a Patient ; which if it had been accordingly prepared, and adminiſtred, he had truly been his *Patient* ; (but this had been *privilegio*)I wiſh they be not(uſing as they intend in their newCloſet-practice many Experiments)miſtaken, as well as other men: ſure I am,there is reaſon to believe they may ; but from a debauch'd *Doctor-Apothecary*,and *Chyrurgeon*, Libera me Domine.

LEX

LEX TALIONIS, SIVE VINDICIÆ PHARMACOPOEÆ: OR, A Short Reply to Dr. MERRETTS Book, &c.

DOubtleſs, ſays the Doctor, it will ſeem ſtrange to moſt men, that after thirty years ſucceſsful Practice in this great City, I ſhould now at laſt forbear ſending my Bills to the Apothecaries. Seriouſly, ſo it may; that a reputed Diſcreet Perſon, ſuch an one as Dr. *Merrett*, ſhould forſake the Ancient Laudable way of Practice, and quarrel with and diſgrace the whole Company of that Society by opprobrious and unhandſom *Billingſgate* Language (for the Failings of ſome few) contrary to Religion, the Laws of the Land, and common Charity. But he proceeds in his Prologue; Suppoſing by this the Apothecaries may prove his implacable Enemies (was this well done then? For whatſoever you may pretend, you are not to do Evil though Good come of it) but that he ſlights; not caring for their Malice; poſſibly as much as they do for his. But the Doctor would make us believe, it is for a Publick Good, and for the Honour of his Profeſſion, though few wiſe men think ſo; And as to that, the Impartial Reader may ſatisfie himſelf by the Series of his Diſcourſe. And for the Colledge-Intereſt; (juſt as when he was *Cuſtos Argentorum* in *Amen*-Corner,) and for diſpenſing *gratis* his own Medicines (not too much of this I pray, Doctor) though this were the only way in the world to break the Apothecaries; but

it is feared you do this out of Deſign; as I have heard of ſome Tradeſmen that would ſell their Commodities to Loſs, on purpoſe that they might ruine another of the ſame Profeſſion, and then get it up again, (when he is broke) by ſelling at what Rate they pleaſe, being none but themſelves in the Town. And thus the Gentleman goes on Prefacing to his Story; and to put a better Gloſs upon it, he tells you, it is the Language of all Phyſitians. I ſcarce believe that; for *Certes* ſome would have had more Wit than to have been in ſuch a Rage for a little ordinary practiſing amongſt ſome Apothecaries, which is no otherwiſe than hath been a hundred years before, and a very eminent Doctor in Phyſick hath left it on Record. That a Phyſitian ought to be but little ſollicitous who, and how many there be that practiſe Phyſick, there may be much reaſon ſhewed for affirming the ſame; if this be true, I'le aſſure you, Sir, your ſelf with others might with more Honour and Reputation have paſſed by other mens Failings, in diſcovering of which, you Blazon your own.

But before he begins his Diſcourſe, *aliàs* Railing, he tells you, he means not every Apothecary, but ſome or more of them, and may in probability be made good of them all; and if you will read of his Miſchiefs in *Pag.* 33. he there concludes them all to be as bad and deceitful as he would make the World believe they are; but let this paſs for one Doctor's opinion.

And now he begins, as he affirms, in their own Language; for the Reader is to take notice by the way, that in his Pamphlet you have what the whole Club could invent or bring in to the prejudice of the Apothecaries, or what any of them at any time have heard either from them or their Servants, as ſome things may unadviſedly ſlip: And that Saying, *Nemo omnibus horis ſapit*, may as well be verified of the Doctor as others.

Their Confeſſion, with which firſt he endeavours to ſtain their Reputation, is this; [That they may be the verieſt Knaves in *England*:] Doubtleſs ſo may others, wanting a good Conſcience, as well as they. And I remember an Old Saying, [That there is Knavery in all Profeſſions] the Phyſitian not excepted; eſpecially the Cloſet-Doctor-Apothecary; for all the Fraud in compounding of Medicines, and in the uſe of Drugs and Plants, which he hath moſt induſtriouſly laboured to diſcover, muſt neceſſarily reflect on himſelf; for what Warrant or Security can any one have from him (not ſo much as of the Apothecary his being liable to a Search or Confiſcation, if naught) but his *Ipſe dixit*, his own Word, but that he or any other may do the ſame.

Then he queſtions their getting ſuch Eſtates, and living ſo high and freely ; and from this he ſhamefully inſinuates that they could not do ſo but by Cheating (who can ſtand before Envy ?) Surely there be but few Profeſſions in *London*, but ſome have the good hap to get Eſtates though never ſo mean Trades , and becauſe ſo little goes to the ſetting them up ; yet there is more in the buſineſs than a Velvet Jump, a pair of Silk Stockings, and a Cane with a Silver Head; and though D. *Merret* ſpeaks ſo much of Gettings,D.*Cox* in his Diſcourſe to the ſame Tune,tells him the contrary;ſaying,They can ſcarce live by one another ;contradicting themſelves, as they have uſually done in all Ages. But now he will ſhew you the Artifices how theyget their Eſtates,& that is by ſelling & uſing one thing for another; as *Dog-Berries* for *SpinaCervin.* ſurely there will not much be got by that,& ſome other ridiculous Stories ; as their uſing *Lambs-Lungs* for *Fox-Lungs* ; I doubt it would poſe his Worſhip to know one from the other ; and ſell off *Limons* for *Citrons*, *Hemlock-Dropwort* Roots for *Peony*,inventing what the Apothecary may do, and then affirming it himſelf. By which you perceive this Gentleman underſtands the Knack (how by deceiving the Apothecaries get Eſtates) ; therefore is now turn'd one himſelf, to ſee how he can thrive at it. And ſure I am , that ſuch Diſcoveries and Stories being in Print, do much harm in a Kingdom ; for thereby many which before were honeſt, have an advantage, and are taught to play the Knaves. Juſt thus did Dr. *Brian* in diſcovering the Fallacies in caſting of Waters (called the Piſs-Prophet) furniſhed every Mountebank and Quack with Shifts and Devices how to deceive the People. And that you may perceive this Gentleman to be Maſter of theſe himſelf, he ſhews how to ſophiſticate moſt of the Chymical Oyles , and to diſcover them when ſo ; if the former part had been concealed, we might have thanked him for his Officiouſneſs.

So he proceeds to a tenth-Ly, inventing Matter and Deſignes (againſt the Apothecaries) and diſcovers them himſelf : This poſſibly he hath learned of the Grand *Machiavilians* 12, or 13 years paſt ; for as they made and diſcovered Plots to take away mens Lives, this Doctor doth it to the blemiſhing their Perſons, and deſtroying of their Livelihood ; and his Charity is ſo extenſive, he excepts none moſt which may be retorted on himſelf, he practiſing *Pharmacy* , as hinted before : You know what is uſually ſaid, *Set one* —— *to catch another.*

And as to the abuſe of Medicines by the Apothecaries, he would

infer, that the Law ſuppoſes them but Cheats, by reaſon it hath appointed two Cenſors or Judges of the Colledge; it might have as well ſet two Shoomakers; thoſe Cenſors for the moſt part not underſtanding the Tith of the Medicines aud Drugs in the Apothecaries Shops. And he tells you he knows no Trade that the Law hath placed Searchers or Surpervifors or Cenſors (call them what you will) over them: Pray enquire of the *Goldſmiths* and *Pewterers*; (who from the inference) with many other Trades, having the like Supervifors, are to be thought Cheats (by this Charitable Gentleman).

He tells you the Chirurgeons cannot truſt the Apothecaries, as to their Medicines; which moſt that read thoſe Stories know the contrary (but this is not the firſt) becauſe they cannot effect the Cure; and this is the reaſon they make their own Oyles and Ointments; here he ſeems, as in another place, to cajole the Chirurgeons, though the ſuppreſſing of them as to Practice, was intended, as well as of the Apothecaries in their New Charter: But they having ſo good a Plea (for their encouragement as to the Practice of Phyſick) as their making uſe of it at Sea, they being the uſual Artiſts employed in thoſe Affairs, therefore the Doctors did not much urge the ſuppreſſing of them, fearing if they had, it might ſpoyl their whole Deſign before the Committee: It may be he would have the Chirurgeons to learn of the Doctors; that if they ſhould fail in the Cure, then to lay the fault on the Apothecary, and blame the Medicine.

We do but touch at ſome of his Stories (they appearing for the moſt part no other) to any that reads them; though much might be ſaid to prove the contrary of what he affirms here, and almoſt in every thing he alledges; for he goes on telling you of Ointments at 3 *d. per* Pound, and Plaiſters at the ſame Rate (as he hath been informed) (well help'd there) for doubtleſs theſe are incredible, neither could the Apothecary get at 11 *d.* in the Shilling (as he tells you elſewhere:) but this may ſerve with the reſt of his ſordid Allegories *exempli gratia*; to abuſe the Apothecaries.

Now he comes to declare how the Apothecaries enlarge and multiply their Bills, as by repeating long Courſes of Phyſick, and by creating Diſeaſes in eaſie mens Fancies, and ſo decoying them into Courſes of Phyſick.

The Doctor is now inſtructing the Apothecary after his own Example, having it's likely us'd theſe with the reſt of the Artifices himſelf;

ſelf; in the ſetting down of which, he proceeds to a ninth-Ly, one of their Projects he tells you, is, to cry up Phyſicians, who through deſign muſt comply with the Apothecaries Intereſt, and reaſon good too, and any rational man would ſooner truſt ſuch a Phyſician agreeing with the Apothecary (notwithſtanding his contrivances for to affright people) than to be attended, and to have things made up by Nurſes, or any ignorant perſon, whom you in your wiſdom ſhall think fit (thereby deſigning to quit Scores with the Apothecaries,) by impoſing what, or how you pleaſe, to the danger, not only of his Purſe, (of which in your diſcourſe, you would ſeem to be very ſaving) but to his Perſon; for you muſt needs know how ready ſuch agents (without any encouragement) are to be tampering, many times to the fruſtrating of the Phyſicians intent, much to the prejudice of the Patients health: For Nurſes and Servants are (as you intend in your Model) to make Glyſters, and others, as your Worſhips ſhall give directions; But this muſt ſerve for a uſe of Terror.

Then he tells you, theſe Apothecary-Phyſicians as he calls them, to gratifie the Apothecary's uſe, do plant the Cupboards with Glaſſes and Gally-pots, making a Shop of the Patient's Houſe. For anſwer, Such are ſome of you (Dr. *Merret* not excus'd,) and yet what hath been done (I have ſo much charity as to believe) was no more than the Nature of the Diſeaſe, and neceſſity required, as in moſt Chronical diſtempers, as the *Scorbut. Conſumption*, *Melancholy*, &c. and I dare appeal to any, that hath made uſe of the moſt eminent Doctors of late; if they have not, to their coſt, been well plyed with variety of Medicines, and Specifick's, *&c. Sp.C.Cervi*, *Elixir Proprietatis*, &c. being as it were the Catholicons in moſt caſes, and may ſerve to enhance, and put a good face on a Doctor's bill, as they tell you the Apothecaries do theirs, by naming of *Pearl* and *Bezoar*; but however this Story may ſerve with the reſt, to amuſe the vulgar, (for the Wealthy and Rich are the Doctors Patients already, as they confeſs) and charm them ſo, that they hope they will have more wit, (then for the ſaving of a 10 Shilling Fee) to apply a Practicing-Apothecary, or Apothecary-Phyſician (though they may underſtand their caſe as well, or better, than ſome of them) though their Heads do but ake.

In the next place, he would make you believe, that the reaſon why Phyſicians are not uſually ſent for in the *Small Pox* and *Meazles*, is, becauſe the Apothecaries (for they muſt (like *Iſachar*'s Aſs) bear whatſoever falſities or calumnies their Worſhips pleaſe to lay upon

them

them) have been uſed to burthen their Patients with multiplicity of Medicines. I ſuppoſe you are miſtaken in the Caſe, Mr. Doctor ; the reaſon is likelier to be this (for you know it's a common ſaying, that you Kill more than Cure of thoſe diſeaſes) becauſe you ordinarily preſcribe letting of Blood, and Vomits at the beginning, which according to the Rules of art, may be juſtifiable enough ; but the Iſſue proving fatal.

All this is thrown on the Phyſician, to his diſcredit. Theſe diſeaſes are very Epidemical, and many times at firſt not ſuſpected, add this to the uncertainty of the ſucceſs, for often they do, as well leaving the Iſſue wholly to Nature, under the guidance of a Nurſe, as when a Phyſicians aſſiſtance is required, who is ſeldom ſent for, till the *conclamatum*, that there is little hope of Recovery ; for fear at the beginning he ſhould be tampering as they phraſe it : theſe (in ſhort) are the more likelier reaſons why the Phyſician, as you may perceive, is not conſulted with at the firſt ; and though he be angry at it, how he will help it, I know not. I leave it to his correction, which when he hath ſpent as much time in reforming it, as in abuſing the Apothecaries, will redound much to an account.

A third abuſe of the Apothecaries, relates to the Priſes of their Medicines, and here the Doctor runs on to a ſeventh-Lie ; as he ſays getting of a 11 *d.* in the Shilling ; This is pretty well : Yet I think hardly ſo much as one of your ſelves, Doctor *Goddard*, might get by his drops, being nothing but *Spirit of Hartſ-horn*, as may appear by the Story he tells himſelf in his Book. A certain Gentleman in *Norfolk*, having ſent for as much as came to 11 *l.* (mark, a pretty round Sum) and dying upon the ſecond doſe ; obſerve, it was likely for his his own taking, which doubtleſs could not be above 2 or 3 Ounces, which is not worth above 5 *s.* the Ounce at moſt, as now ſold ; by this we may ſee we are like to pay for their new Inventions, and that they have the knack, as well as the Apothecaries : But to the Apothecaries again, for we muſt not leave him ſo ; for he hath another trick, as when the Doctor preſcribes a Pint Julep, and this ſhould have been ſent at one time, the cunning Apothecary divides this, and carries it at 4 ſeveral times, and by this means reckons 11 or 12 *s.* when, if you will believe the Doctor, its worth but 6 *d.* This lies a a little too wide, I pray lay it cloſer in the next Edition : theſe pretty facetious Stories were inſerted (by the grave Doctor) I ſuppoſe for People to laugh at. But Sir, you have left out the main Ingredient in your Relation, which might well have been put in, cauſing the Apothecaries Bills to be ſharp, which are theſe.

You may call to mind, that when the young Doctor came firſt from the Univerſity to *London*, he commonly acquaints himſelf with an Apothecary, who uſually furniſhes him a Room or two *gratis*; and this muſt be conſidered ſomewhere: he muſt alſo be attended on by the Servants, (whoſoever is neglected) and by the Miſtreſs into the bargain, *urgente neceſſitate*, Probatum eſt, *P* ∪.for that.

Another reaſon (forgot by your ſelf) may be this, the Doctor ſometimes ſharing with the Apothecary in his Gains; and this hath been ſomewhat uſual, and is as much talk'd on, as any thing you can charge againſt the Apothecaries, which may a little whet the Bill though not taken notice of in theſe days.

And becauſe nothing ſhall be omitted, that may work any prejudice to the Apothecary, he brings in rather Suppoſitions, than any thing real; and in thus he proceeds to a Third-Lie.

As by carrying what is directed for one, to another, when not ſending medicines in due time; yet queſtionleſs theſe miſtakes are very rare, and may more likely be his own errors, than the Apothecaries, eſpecially if he ſhould be haſtily ſent for to a rich Patient: and this, for all his Charity, may make him to venture his poor Neighbour, (if not wholly to forget him) till next morning. To conclude, as for further anſwer to ſuch frothy Objections, If every mans faults were written in his Forehead, this Doctor would be known as well as another. Now he tells you what they do in prejudice to the Phyſicians themſelves. This is *Crimen læſæ Majeſtatis*, not to be forgiven.

As by traducing them at the Councel Board, to their great Charge and moleſtation, as in this Parliament: But Mr. Doctor, I hear you began with them; as alſo other Profeſſions, as Druggiſts, Chyrurgeons, Diſtillers, Chymiſts, &c. yet know how dangerous theſe courſes have always proved, when the Proprieties of men, which have been a long time enjoyed, are in queſtion, under the notion of doing the Nation good (this muſt always be in the Van) it was more then probable you would have introduced your own unlimited power, if not to the ruine of many, yet unto their inſupportable grievance: And this, the wiſdom of our Nation, thought very unequal, and would not allow: and what the Apothecaries and others did, in oppoſing you in this, and in defending their own right, was very juſtifiable and commendable; and what reaſon is there, that Phyſicians ſhould be only Cenſors and Judges in the forementioned Profeſſions, the Law having already provided in that caſe: beſides, the moſt of the Doctors not

not underſtanding the Tithe of what is commonly uſed, theſe things being indeed the cauſe of the Quarrel, which becauſe they could not effect by Power, they diſingeniouſly fall foul with the Apothecaries, by revilings, and threatning their Ruine, which they doubt not of (if other Phyſicians) ſhould have no more adviſement, than to follow his Example, as may be gathered from thoſe ſeveral Phyſick Lectures lately Printed.

Another affront put on the Doctors by them, is this, that they neglect bringing their Servants before them, to be examined before they are made free: So they may do again, when you agree better, though its *pro forma tantum*; the Maſter and Wardens of their own Company having this in truſt, as being the beſt able to poſe by Examination, and try whether they be well inſtructed in their Profeſſion or not.

But Mr. Apothecary, here is a worſe complaint than all this; That is, when you make your Dinners at your Hall, you place the Cenſors of the Colledge at your ſecond Table: pray mend your manners, and when you invite them again, as before you had wont, ſeat them at the firſt Table, next the Maſter.

Again, you muſt not be ſo ſawcy, as to call the Perſon that is ſick your Patient, but your Cuſtomer: pray Mr. Attourney have a care you uſe not the word Client neither. What pitiful things are theſe for a Doctor to take notice of?

And now having diſcovered your Practices, if this will not do the buſineſs with the people to your Ruine: We are reſolved to turn Apothecaries our ſelves, and ſo forbear ſending our Bills (your livelihood) by which you Practice, to the prejudice of your Maſters, by that way he hath but a very ſorry ſhift, that only knows how to Practice by the Bills on his File: and this they would perſwade people, is the method they uſe, and underſtand no other: But as to that in our following diſcourſe.

Now his arguments to engage Phyſicians to take up Pharmacy, in which he goes on to a ninth-Lie.

1. He ſays, its wondred at by (all) wiſe men; a word much uſed by the Doctor, that they have been ſo long wanting to their own Intereſt, telling you it hath been the uſage in former times amongſt Phyſicians: I ſuppoſe not of any eminent Practitioner in *London*; but it ſeems their Society hath voted it Honourable ſo to do: (then it muſt needs be ſo) and when they have tryed it, and practice it, ſome abatement of a 10 Shillings Fee, may ſerve a Doctor in a blew Apron,

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the Apothecary may change Trades with them, and vote it Honourable too ; for doubtleſs the diſcreet *Apothecary* being learned, may make a far abler *Phyſitian* than he an *Apothecary* ; for it's but joining the Theory of Phyſick with his Practick, and he may be compleat. The *Phyſitian* cannot ſo eaſily attain to *Pharmacy*, it being a Myſtery : It behooves every Practiſer in Phyſick to be well knowing in the Diagnoſtick, Prognoſtick and Therapeutick parts of Phyſick, which may as well be attained by the one as the other, whatſoever the *Doctor* would inſinuate to the Vulgar to the contrary, for confirmation of which, much might be ſaid ; but I wave it ; for any Ingenious perſon will affirm the ſame.

In his Fourth-ly, he would diſengage the *Phyſitians* from making uſe of them, becauſe the *Chyrurgeons* will not truſt them to make up their Medicines ; Mr. *Doctor*, I will not ſay this is a —— but appeal to the generality of men in *London* if it be not ſo (but Ill will never ſpeaks well) for the *Doctor* himſelf muſt needs know there is a conſiderable Trade between them ; but however, this he thinks will ſerve to diſcredit the *Apothecary*, that none ſhall dare to make uſe of them : this is the drift of this Charitable Gentleman.

And by this the *Doctor*'s Bills ſhall not lie open to the cenſure of every *Apothecaries* Boy. I hope you not fear who ſees the Bill.

Another thing which the *Phyſitian* will avoid by this courſe is this, for the *Apothecary* many times inſinuates that the *Doctor*'s Bill could not have been made up without ſome alteration of the *Apothecary*. I think this is nothing but what is true as ſome *Apothecary* is might eaſily evince : Witneſs alſo the *Pharmacopœa Londinenſ.* corrected by *Culpeper*.

So he goes on ſhewing the advantages and diſadvantages that may accrue to the *Phyſitian* following his advice as one ; that the Patient will be freed from the Viſits of the *Apothecaries*, and their nonſenſical troubleſom Diſcourſes. There is an old Proverb (*Garrulus Medicus rurſus Morbus eſt laboranti: Multorum Medicorum Viſitatio me perdidit*) which concerns *Doctors* being talkative, that they are as it were a ſecond Diſeaſe to the Patient, and ſuch there are : But good Mr. *Doctor*, what if the Patient deſire the Viſits of the *Apothecary* his Friend, having withall ſome Confidence of his Parts and Abilities, I hope you have no reaſon to be angry, but give him his freedom in this. Many ſuch impertinent Stories he proceeds with, which would weary a man to read or take notice of.

The *Doctor* tells you of advantages that will come to the Patient by

theſe means; that he may ſave moſt of his Charges in *Apothecaries* Bills, which in long caſes amount to very great Sums. I pray let us take notice of this Project: The *Phyſitian* may ſo order his Buſineſs, as to take his Fee for his Viſit only, and at home ſuch competent Fees for his advice only as are uſually given, and in both caſes take nothing for his Medicines: This is a wiſe Knack of a *Doctor*, juſt as broad as long; if you will pay for the Gooſe, he will give you the Sauce: this is the courſe he hath tried for the four Moneths paſt. I pray let him try it a little longer, and ſee how it will take before you venture on it; for the very naming of this courſe and way of Practice is enough to diſingage any ingenious perſon to follow it. And before any *Doctor* or *Phyſitian* enters on this Cloſet-Practice, be pleas'd to ſatisfie and ſecure thoſe that may make uſe of your Medicines, from all the Frauds, and Deceipts and Abuſes charged on the *Apothecaries*, as their Nauſeouſneſs and Slovenlineſs, and putting in one thing for another. Sure I am you are liable to the ſame Temptations, and what you have ſpoken againſt them, may be retorted on your ſelves.

I might ask you what way you will have that the poorer ſort may pay for their Medicines, you declaring not to take any Fees of them, and whether in that caſe you may not put up a thing for your Patient leſs good, having no better in your Cloſet, than ſend about (as the *Apothecary* uſed) to procure better.

And now he begins again with the *Apothecaries* Bills, and Nauſeouſneſs of their Medicines (which for all his ſaying ſo) have been approved as authentick, and are better and more ſafe than his new Inventions and Experiments; for they are dangerous, as *Hippocrates* affirms, and I hope he is to be believed: He tells you, It is a dangerous thing to make an Experiment in reſpect of the Nobleneſs of the Subject, to wit, *Mans Body*. Therefore let men take heed how they deal with any that leave the good old Method of Practice as to Medicines formerly uſed, ſuch as the Cloſet-Doctors, which to blaſt the former Practice, extol new Whims and Inventions,

For though Phyſick as to the Pathological part, is much bettered and amended of Late by the induſtrious Labours of ſome Perſons in *Anatomy*, and the *Circulation of the Blood*, firſt diſcovered by the Renowned Dr. *Harvey*, which before his time *Phyſitians* did for the moſt part practiſe *more Empericorum*, not truly underſtanding the reaſon or Cauſes of Diſeaſes, which ſince have been admirably demonſtrated and made out by that eminent and moſt Learned Gentleman Dr. *Willis*, and many other Worthy Perſons beſides; yet as to the

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Therapeutick, we find the Medicines not much altered, and the ſame Specificks uſed in the cure of Diſeaſes as formerly, to be now alſo applied in the ſame Caſes; as in Convulſions, *Caſtor*, *Peony* Roots; Epilepſie, *Os Humanum*; and *in Scorbuto*, *Cochlearia*; *Becabunga*, *rad. raph. Silveſt.* and many other old approved Medicines: and whereas the only Specifick now cried up (is *Sp. C. Cervi*) by this *Doctor* and others, and the former much decried; I ſhall tell you a Story and a true one; (much differing from Dr. *Merrets*). A Gentleman lying ſick of a Fever, *Sp. C. C.* was the *Herculean* Medicine on which was repoſed the moſt Confidence, and therefore often adminiſtred (poſſibly in the room of better) by an eminent Phyſitian in *London*, and of the Colledge, as I am informed; another Phyſitian being called in, who was againſt the ſo frequent uſe of it, but he living ſomewhat far off, the Gentleman came but ſeldom to ſee him, ſo that the Care was in a manner wholly incumbent on the firſt ingaged: In fine the Gentleman died; the other Phyſitian, being alſo as I believe, of the Colledge likewiſe, declared to a Friend of mine, that he verily thought the too much uſing of that Spirit did him no good; and ſomething worſe, which I ſhall forbear to name; but this *cum Privilegio*. I ſhall not ſay much more to this, being unwilling to exaſperate; but this I inſerted, to let people know how the wiſeſt may be miſtaken, as well as *Apothecaries*. And ſeriouſly I would ſooner make uſe of an Experienced Learned Apothecary making of Medicines according to the more ancient Practice, than any other that run ſo much upon, and cry up their own *Arcana's* and *Noſtrum's*, with other hard Names that they have found out now adays, brought into uſe moſtly in prejudice of the *Apothecaries*; and I fear too much as to the *Patient*.

And by extolling ſuch Specificks, and decrying the Medicines in the *London-Diſpenſatory* (which doubtleſs many therein are admirable good, and well compoſed, and have been for a long time approved, experimentally ſuiting and agreeing to the Conſtitutions and Temperaments of *Engliſh* Bodies) they think to render the *Apothecaries* by undervaluing and blaſting thoſe Preſcripts (deeming them their only Support and Notions as to practice) ſo deſpicable and helpleſs, that thereby they have already deſtined them their Doom as to poverty and miſery: But in fine, there is nothing that the greateſt *Arcana-monger*, or the like, can attain, but the Learned Ingenious *Apothecaries* may arrive at the ſame or better. I have been ſomewhat the more large in vindication of the ancient Forms of Medicines more

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heretofore uſed, as a Caveat againſt thoſe Whims and Novelties now adays impoſed on people with an abundance of high ſwelling Titles to deceive.

And to encourage his Scholars in this new Method, and to the diſcouragement of the *Apothecaries*, he will teach the *Patients* eaſie and facil Remedies (forſooth) (moſt people know theſe already. You know the Proverb, *All Fools or Phyſitians*) as making of Gliſters; and when the *Doctors* have done ſo, they had beſt give them too, to ſave Charges; (for they promiſe you to be wonderful ſaving,) to apply Bliſters, or Medicines to the Feet: But Sir, you promiſed the Chyrurgeons ſhould do this; and in caſe out of your too much officiouſneſs you ſhould propoſe ſuch things to be done, and if the *Patient* deſire his acquaintance the *Apothecary*, being confident of his Care to do as before might be directed, and to give his attendance, why ſhould Dr. *Merret* or any other be angry receiving their Fees.

Then again he ſeems to anſwer an Objection, which ſome of his Pupils (I mean thoſe Cloſet-Practiſers) might alledge, as to the trouble of making Conſerves, Syrups, and Lohochs, with many others: This he doth in a trice, by eaſing them of theſe; *Piſh, they are uſeleſs*, ſays their Maſter, *doing more harm than good:* Here he kills two Birds with one ſtone, ſatisfies his Scholars, and diſparages the moſt of the Medicines in the *Apothecaries* Shop; which, for all (what he out of deſign affirms) are ſtill preſcribed by as able Phyſitians (I am ſure) as himſelf: It may be he hath been taught by a Gentleman that hath hinted ſomewhat againſt the common uſe of Sugar, it occaſioning the *Scurvy* and other Diſeaſes; but yet Dr. *Butler* was of another opinion, and truly what is alledged againſt it might be affirmed of many other things in common uſe.

Then he anſwers another Objection (for you are to believe this infallible Doctor's *Ipſe dixit*) as to thoſe large Compoſitions conſiſting of confuſed and contrary Ingredients, and may lay aſide theſe unintelligible Electuaries of *Mithridate* and *Treacle*; doubtleſs the firſt Compoſers might underſtand what they did, though ſtrange to the *Doctor*, and moſt of the people in *England* have ordinarily made uſe of them with ſucceſs, and have received as much good by the taking a penniworth or two of *Mithridate* or *Treacle*, as others that have given 10 Shillings to a *Doctor* for a Fee; as in *Diarrhæa's*, Griping of the Guts; and may prove a better *Sudorifick* than Dr. *Maynwaring's* Extract. But obſerve his diſingenuity in diſcrediting theſe Compoſitions, which till now were commended to the Nation as of pub-

publick uſe and profit, by this *Doctor*, and the reſt of the Colledge, as may appear by their Names to the *London Pharmacopœa*. Another Fling he hath at *Treacle-water*, which he ſaies is ſo much magnified with Fire; all he can ſay out of prejudice to the contrary is as good a Compoſition as any extant, and as proper as to the Diſeaſes it's appropriated to; and were not this hinted to the prejudice of the *Apothecary*, which he ſuppoſes to be much uſed by them: he could not but confeſs what is ſpoken in commendation of the Medicine, to be true; but the *Doctor* tells you, they will ſubſtitute better and cheaper in their room: (but you will keep them to your ſelves) for fear the *Apothecaries* ſhould make uſe of them, and ſo bereave you of your Practice, and ſo you had beſt. But if your Charity be ſo extenſive as to divulge them, moſt will be loth to try them: It's better to truſt (as I hinted before) Medicines that have been tried and approved for many years paſt, than your new Models, or old Medicines new vamped, meerly out of deſign: If any thing be amiſs in them, it's better amending than to lay aſide the whole; if it were but for the Honour of the Authors, to whom all Practitioners in Phyſick are obliged. But hold; This their Worſhips are reſolved not to do; for, ſay they, The *Apothecaries* think themſelves well enough provided with Medicincs already for to practiſe Phyſick out of the old *Diſpenſatory* (which no thanks to them) were in Print in ſeveral Authors, long before theirs; as in *Renodæus*, with the uſe for which they were invented, an accompt given therein for what Diſeaſe they were appopriated to. The main drift of the *Doctor* in diſcrediting the Medicines formerly in uſe is, becauſe he thinks, or at leaſt would make the World believe the *Apothecaries* have no other Method or Preſcription to practiſe by, but thoſe and their Bills on the File; but doubtleſs there is none profeſſing Phyſick, but knows it is abſolutely neceſſary to underſtand the *Diagnoſtick* and *Prognoſtick* of Diſeaſes, as a Guide to the *Therapentick*, which the practiſing *Apothecary* queſtionles is not, or ſhould not be ignorant of.

For he will tell you, that when *Diſpenſatories* were firſt made, *Apothecaries* were then wholly their Servants, and at their command, (though I do not believe the former;) obſerve Pride and domineering breeds the contention, as appears by the emulation in theſe two Profeſſions: But pray, Sir, how came the *Apothecaries* to be your Servants? There is no reaſon for it, neither ought they, being Freemen and Citizens, to be abus'd by ſuch a baſe appellation. The caſe is or ſhould be this, without doubt or any reply to the contrary: The

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Patient ſends for a Phyſician, and gives him his Fee to preſcribe a Remedy for his Diſtemper, when ſo, he tells him he will ſend it to his *Apothecary*, whom he confides in, for the preparing and adminiſtring the Phyſick directed: I pray, where is then the ſervitude claimed? Or, what dependance hath the *Apothecary* on the *Doctor*? Or, he on him? But, before I end this diſcourſe, I ſhall make it out, that the *Doctors* began firſt with the *Apothecaries*, by invading his Intereſt, and cauſing ſome of them to practiſe out of neceſſity (though now to their great indignation) poſſibly but for forgetting to ſtand with his Hat off, or for very ſmall faults; for which there is no reaſon in the world; But Pride (forſooth) the ſymptom of a Fall.

Then again, greater reſpect will be given to the *Phyſicians*, the contrary of which is moſt true (doing all himſelf) as being the immediate Inſtrument of Life and Health; which he will derive to himſelf, that which is now given to the *Apothecaries*;(obſerve, a moſt malicious ſuppoſition;) which proceeds chiefly from fear leſt they ſhould doe the Patient hurt, and ſo their honour, ſays he, will be doubted; which every *Phyſician* looks principally at (I believe it;) but if the Patient dye, for, ſure I am, ſo they do many times under their hands, who ſhall have the honour then? When, it's poſſible, the Patients Relations may ſuppoſe he ſuffered not for making uſe of diſcreet perſons as *Apothecaries*, in adminiſtring and applying thoſe Medicines ſent and uſed; or, for that the *Doctor* hath tryed ſome of his new Experiments: Therefore pray in the next, when it comes forth more correct, be pleaſed to ſatisfie us in theſe and ſome other particulars,

But now he will ſhew you a reaſon (and a wiſe one I'l promiſe you) which is this: For, ſays he, the *Apothecary* being not ſo far concerned as the *Doctor*, looks only to his own profit, and regards not the Patients charge; (nor they neither, for I knew one of them ſent for, not above Eighteen Miles into the Countrey, and ſtayed but a night, and had Ten pounds for his pains, and thought himſelf but ill paid:) For, ſaies the *Doctor*, the greater the Patients Charge, the greater muſt be the *Apothecaries* Gain: whereas on the contrary, 'tis the *Phyſitians* Intereſt to cure the *Patient* with the greateſt eaſe; but this give me leave to remember you of, the longer he is under cure, the more Fees.

Then Phyſitians will be conſulted with in the beginning of Diſeaſes, to the ſafety and little expence of the Patient (have a care of that) who will not go firſt to the *Apothecary* (how doth he know this) who

who practiſes on him till his caſe be deſperate; ſo does the *Doctor* many times as well as he; (theſe are pretty pleaſing Stories to bring on) and may ſerve for a continuation of his Diſcourſe after his accuſtomed mode, and by peoples making uſe of *Apothecaries* firſt (before they ſend for their Worſhips) is the reaſon that they meet with few Caſes of eaſie Cure, but are chiefly made dangerous, and poſſibly might have been as bad or worſe if you had come firſt: Quarrel not at this, for if the Patient die, you have a Remedy for your Reputation; the *Apothecary* kill'd him, as you uſe to affirm.

Then again the Phyſitian's Experience, as 'tis ſurer, ſo it will be greater; for he will make uſe of no Medicine but the choiceſt: (I cannot tell that) which after once or twice trial of them (wo be to them on whom the *Doctor* muſt learn his experienee;take heedof this) will ſeldom fail; for, ſaid he,though a man buy the choiceſt *Senna*,yet he cannot tell how well, or what quantity of it will work till he hath made uſe of it; but afterwards he may uſe the whole parcel he hath bought, to his purpoſe. I deny a certainty in this; for he knows the event lies not ſo much in the Drug as in the Perſon to whom he adminiſters it; as for example, you may give ½ ounce of *Senna*, to one man, it may work well, to another, it will ſcarce move him. Good Sir, remember *Hippocrates* πεῖρα σφαλερὴ Experience is deceitful. Then he will diſcover *Materia Medica*, that I am ſure many are ignorant of, and the efficacy as to the improvement of them; by knowing which of the diſtilled Waters will afford any Virtue, and which not. I hope no *Doctor* is to learn this.

And when they make them themſelves, the Patient will have a better opinion of them, and confidence in the uſe of them; (there is but little reaſon for this) ſurely he never thought any body would read this Diſcourſe, therefore it might induce him to believe it would never be cenſured, as he declares himſelf at the end of his Book.

And becauſe he will be ſure to make an end of the *Apothecaries*, he will ſhew you how to train up a new Sect, which he calls *Filii Artis*, which are to be Sons to the *Doctor*,or ſome others.Have a care of that ſome others: He may chance before you would have him (having here in your Diſcourſe taught him how to do it) creep into the practiſe, and may prove as bad or worſe than the *Apothecaries.* This Project I doubt will rarely take, there is too much of Self in the Colledge.

He proceeds to tell you, There are many other things might be here urged (which by daily experience might be found out) but

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theſe with others he will reſerve till another opportunity ; he is reſolv-ed to ſcribble again, poſſibly the ſame tune, which may ſerve (if not for waſte Paper) for a more neceſſary uſe.

Then he tells you, that the *Apothecaries* Intereſt will decay in great Families : I hardly believe that, though malice may do ſomething ; for what the *Apothecaries* ſhould be imploy'd about, ſhall be taught Nurſes, and their aſſiſtants, ſo that their Noſes ſhall be out of joint, and wholly laid aſide : But hold Mr. *Doctor*, I hope I may uſe and ſend for my *Apothecary* if I pleaſe, and not truſt theſe more officious attendants, whoſe judgement and care I ſuſpect ; and therefore intend not to venture my Health, to gratifie your Revenge. Here he begins to Cajole the Chyrurgeons, who he ſays, will be reſtor'd to ſome of their Imployment, now uſurped by the *Apothecaries*, as letting of Blood, applying of Leeches, Cupping Glaſſes ; Here he endeavours to ſet the *Chyrurgeons* & *Apothecaries* together by the Ears. Now thoſe practice Phiſick, as well as the *Apothecaries* : but they having ſo good a pretence (as their being at Sea) in His Majeſties Service, and as I hinted they muſt wink at that, what they found held water before the Committee, and ſo wav'd the endeavouring to cruſh them as to Practice, though they were concern'd, and aimed at, as well as the others.

Now he comes to ſhew you the reaſonableneſs of the whole ; that thereby *Phyſicians* may be able to ſupport themſelves, and to have preheminence (here's the main) above thoſe ignorant perſons that incroach, on their Profeſſion, *procul ob procul*, which here I deſire not to countenance, but ſuppoſe them underſtanding intelligent perſons, fit for Practice in Phyſick, (although *Apothecaries*) may thoſe proſper.

Here again, ſays he, its confeſſed by all that have conſidered the great Charge, Study, and Labour, before he can arrive at any Benefit from it ; For he muſt take the chargeable Degrees of Batchelor, and Maſter of Arts, Batchelor of Phyſick ; and after 14 years ſtanding, the Degree of Doctor, beſides his bare expences for his maintenance in the Univerſity, the ſame Studying, Charge, and labour the Divine is expoſed to ; and when he hath done, muſt be content with a poor Living perhaps of 20 or 30 *l. per annum*, then he reckons up (to fill up the Inventory) his Travails abroad, for the moſt part a little of that may ſerve, indeed it being to little purpoſe ; and I verily believe thoſe Phyſicians which have made thoſe famous diſcoveries in Phyſick, have not been guilty of going far from home : Chymiſtry, a little of that will go a great way with the moſt part of them, and ex-

periments. Library, habits; true, though a Velvet Jump be dear, yet it will laſt, and ſo compenſate a meaner Garb; his more free way of living in a ſuitable Houſe, and attendants, greater Taxes, *&c.* ſo that a Phyſician ſpends more before he comes to Practice, then will ſet up perhaps(that ſaves many a one)a dozen *Apothecaries*: doubtleſs,this is not a general rule amongſt them as I ſaid before making uſe of the *Apopothecaries* entertainment and accommodation; and I could tell him a way to become or commence *Doctor*,and eaſier learned,than an *Apothecary* will take an Apprentice; that is, for leſs Money, which this *Doctor* underſtands well enough. I believe ſome of them have come in that way, and equipage: For now there muſt be the little Coach, and two Horſes, which in theſe days are very uſual appendices to the *Doctor* in Phyſick: ſo that to ſay, a *Doctor* goes to ſee a *Patient*, is too pedantick for our age; and being thus attended, half a Piece their uſual Fee, is but ill taken, and popped perhaps into the left Pocket and poſſibly may cauſe the *Patient* to ſend to his Worſhip (before he will come again) to the hazzard of another Angel.

And from this handſom ſupport of Phyſicians (pray take heed of that) theſe Benefits will acrew to the Publick (which is but ſlenderly made out) that thereby the Honour all Nations yield to the *Engliſh* Phyſicians will be kept up: But let us leave out the great *Turk*, I hear it's a bad Trade there. Then he tells you what they did in the late times, for the Reputation of the Nation; though we know, then there was bad of all ſorts: and what they have done ſince His Majeſties return. I believe the deſpiſed *Apothecaries* have much out-done them in ſupplies, when the exigency of affairs required, for all their great words: for ſome of them ſay, he hath kept up the Honour of the faculty, by the great eſteem Forreigners have had of their Books, though no where ſo depreſſed as in *England*; as witneſs their great Eſtates got within theſe few years. I dare appeal to any impartial ingenious perſon, whether ever the *Doctors* were ſo eminent, and ſo much encouraged, as of late times, there being more Knighted, than known in ſo ſhort a time. I heard alſo for a truth, by a Phyſician of the College in *London*, that one *Doctor* practiſing Phyſick there, received Eight Thouſand Pounds the laſt year only for Fees; yet what a quarter do ſome of them make (only for a few *Apothecaries* practiſing amongſt their Neighbours) as if all were like to be ruined and undone; and would infer that of *Solomon*; *The Battle is not to the ſtrong, nor favour to the man of skill. Auri ſacra fames.*

Which *Apothecaries*, till within theſe 10 years kept within ſome compaſs; but ſince that time have, daily incroached more and more upon the *Doctors* Profeſſion; and in the Plague time, took upon them the whole Practice of Phyſick; (as the quarrelſome *Doctor* affirms) or elſe it's well known the Kings Subjects (then much diſtreſſed) had been in a worſe and more deplorable condition: The *Doctors*, with their Worſhips Greatneſs, being fled: May the wiſdom of our Nation, the Parliament, never forget to encourage ſuch Men; neither the Citizens of *London* to value their friends: for who knows (but providence) when we may be beholding to the like aſſiſtance. *Certus amicus in rebus incertis cernitur.*

But now for digreſſion, the *Doctor* will tell you the reaſon, why in all ages, ſome that have pretended to Phyſick (though unskilful) have got Reputation in the World: the reaſon is, ſaid he, want of knoweldge in moſt perſons: ſo that Phyſicians come ordinarily to be judged according to the event or ſucceſs alone: and thus people will judge as long as his Eyes are open, and afterwards, let him ſhew what reaſon to the contrary he can.

He endeavours then to ſhew how people are gull'd by theſe pretenders to Phyſick, (as the beſt way is to ſet one to find out the other,) as

1. They will deal only with ſuch as will undertake the Cure, for one half of the Mony paid in hand, the truth is, theſe generally are cheats.

2. Another Stratagem, is, to give hard and ſtrange names to their Medicines, as *Pilulæ è Radiis Solis extractæ.*

3. Their Cantings, pretending ſomewhat by Revelation, and formally Praying over their Patiens, without the leaſt Devotion: or for any other end, but to get Money, and laugh afterwards in their ſleeves; ſuch I have taken notice of, and ſeen.

Then he tells you of other Cheats (which indeed are nothing leſs) as *Lockyer's* Pills, *Matthew's* Pills, *Hughs's* Powder, which have been cryed up as only *Panacea's* or Univerſal Medicines in the world: which the contrary to convince, eſpecially as to any Rational Man, were but to loſe time: and amongſt the reſt, he reckons his brother *Doctor's* drops, which conſidering the price, and Univerſality, may paſs under the ſame denomination with the former.

Having done, as he tells you, with the fore-mentioned Quacks, he falls afreſh again on the *Apothecaries*, for they muſt down: ſhewing how by living in open Shops, and by frequent Converſe with their fellow Citizens, and Neighbours, they get acquaintance, (this I hope

hope is no Treaſon :) yet Mr. *Doctor*, your way in getting acquaintance, and endeavouring to make your ſelf with the reſt of the Colleagues famous, is very abſurd and prepoſterous, as may appear by your and their Pamphlets now in Print, wherein you moſt unchriſtianly, and falſly abuſe a whole Society (generally very honeſt and ſober Men) by decrying them, and ſetting out your ſelves, and parts: telling the People they are wholly ignorant of Philoſophy, and the very Elements of the Art, ſo were they (till of late they were better diſcovered) and in *Anatomy*, having not the leaſt of the Practick part as to anſwer this, it ſhall only ſuffice to affirm, that the *Apothecaries* are as capable of any the fore-mentioned, as themſelves, and many of them underſtand them better than ſome Licentiate *Doctors*.

Then ſays he, they confeſs their ignorance in this, by calling in a Phyſician, when any of their Relations healths are concern'd: by the ſame Rule we may conclude the ignorance of the *Doctor*; for I have known ſome of them always to crave the advice of other *Phyſicians* in any dangerous caſe, as to their Relations: the reaſon of theſe things are plain enough; but any thing will ſerve the *Doctor*'s turn to inſinuate with the unlearned and ignorant: for ſays he, no other will truſt them. Then it's ſtrange, he ſhould be in ſuch a rage: for they have uſually the leaſt Money.

As for their Skill in Practiſing, ſaid the *Doctor*, we ſee their errors: (ſo you may the *Doctors*, if they were as queſtionable.) He hints in one that gave Purging Pills on the Fitt day of a Quartan Ague; which is no ſuch errour, as the *Doctor* would make you believe; for it is a thing common enough practiſed by themſelves, to give Phyſick on the Fitt day, which ſometimes may work more than their Worſhips are aware of: and at the writing hereof, I knew a friend of mine, taking a Vomit that once wrought much downwards the Fitt day of a Quartan Ague, which freed her of it, and never had fit after, though before, ſhe had laboured under it five Months continually: ſet one againſt the other, and in the next give a reaſon.

Now he comes to anſwer ſome Objections, which might perſwade the Cloſet-Doctor not to follow his Example in making their Medicine, by reaſon of unskilfulneſs; ſayes he, they may as eaſily and as well compound them as Ladies and Gentlewomen, which uſually make Conſerves, Powders, Electuaries, Trochiſes, and what not; and ſome of them Oyntments and Plaiſters (that is, thoſe only they know how to make up;) and by that time you have taught them to make Gliſters and Decoctions, &c. they may be as famous as your

ſelves; yet he confeſſes there is ſome difficulty in making Plaiſters and Oyntments; yet he hath found out a Trick to avoid this, as he tells you, by leſſening the number of Ingredients (though never ſo material,) (here is the Cloſet-mode right;) and may perform more, ſays he, with two or three Simples than with larger Compoſitions, as is manifeſt in the uſe of *Galbanum* alone, now uſed, and found better than *Emplaſtrum Hiſtericum* (this is but one Doctors opinion) and I do not believe it; but pray obſerve what fine eaſie Inventions are found out now adays, and impos'd on the People now they are ſetting up themſelves; though formerly when the *Apothecaries* were made uſe of, nothing muſt he left out in a Medicine, though never ſo impertinent, as you may obſerve in their *Diſpenſatory* corrected by *Culpeper*, enough to evince the world of their Ignorance in *Pharmacy*. This Learned *Doctor*'s hand is to it in the beginning of the Book, as ye may find, he ſhewed himſelf an admirable *Apothecary*.

An Objection of the *Apothecaries* is, that if the *Doctors* ſhould ſet upon this courſe in making their own Medicines (and wear blew Aprons) which will not ſuit with their Grandeur, it would ruine them: But his Anſwer is at hand for that; that they ſhould ſuffer rather than the Phyſitian: Charity begins at home; Yet he'll tell you the *Apothecaries* have another way to ſhift, they may ſell *Grocers* ware (ſo may themſelves as well as make Medicines, if they pleaſe) and then they barter in Drugs one with another. Furthermore, they are now building a Laboratory, to make all ſorts of Chymical Oyles and Medicines (a work Praiſe-worthy; may they go on and proſper; they are the fitteſt for it, and then they may be certain of the due making of their Medicines, and may hereby take off any occaſion of Scandal: For in truth the greateſt abuſe lies in thoſe Preparations) intending to ſupply the whole Nation (beſt of all) but the *Doctor*'s Conſtruction of it is, as he ſays, to undo all the *Chymiſts*. Why, alas, he hath done what he can to do that already, in diſgracing and branding their whole Profeſſion as Cheats: Yet when the *Doctors* had their Laboratory in *Amen*-Corner to the ſame end, this was for the Kingdom's Good. And then he tells you, after they have ruin'd the *Chymiſts* (which in truth is the *Apothecaries* Trade) they will ſet up Diſtilling of *Strong-Waters*, and buy all ſorts of Drugs, and make a Magazine of them at their own Hall, and ſell them to the Members of their new Company. It's well they have ſo many Strings to their Bow; and if theſe things ſhould ſo come to paſs, let the *Druggiſt* and *Diſtiller* thank the *Doctors*, that neceſſitate

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the *Apothecaries* to trade ſo in the things before-mentioned: And for a farther encouragement of them, they may with much eaſe underſtand and make themſelves as able Phyſitians as any that Practiſe, and better than many dyplomatized *Doctors*, whatſoever Dr. *Cox* ſays to the contrary in his fine-ſpun Lauguage. Indeed he tells you they are of a rarer texture or cutting out than other men; Oh wonderful!

What the *Doctor* hath objected againſt the unreaſonableneſs and inſufficiency of the *Apothecary*'s practiſing Phyſick, can ſeem to be of no weight or validity; ſuppoſing him to be a Learned and Judicious man, ſo as capable as himſelf: Nay, being uſually acquainted and well knowing in the *Materia Medica*, as he calls it, that is, Drugs and Herbs, *&c.* may ſeem to be the better fitted for the Practice. But his greateſt Argument againſt the Apothecaries practiſing, is this, drawn from the equity of the thing; as, why may not the *Plaſterer* pretend to the *Painter*'s work? So they do; juſt as *Apothecaries* (in many caſes) as in White-waſhing, and Colouring of Rooms, thoſe ordinary works, which in ſtrictneſs the *Painter* might queſtion; and ſo the *Bricklayer* to intrude on the *Stone-cutter*, contrary to Law: We'll ſuppoſe the Law forbids the forementioned; yet it's not the ſame caſe in Phyſick; for in other Trades there is a clear demonſtration in the thing, that a *Stone-Cutter* or *Maſon*, or the like, can exactly perform my work, if I will make uſe of him, and therefore it's but my humour to employ a *Bricklayer* in the ſame work of his Calling; therefore this is but a reaſonable reſtraint: But in caſe I have a mind to make uſe of an *Apothecary*, ſuppoſing him able, and one that I am ſatisfied may do my Relation good, if any one in the world can; there is no reaſon I ſhould be neceſſitated to make uſe of any other Phyſitian; under whom, if my Relation die (for the Iſſues of Life and Death are uncertain) it may be a trouble to me as long as I live. There they ſay, its againſt Law for them to practice Phyſick. Sure I am, the Law allows any one to apply outward Application, and to adminiſter other inward Medicines expreſſed in the Statute; and the old Maxim in Law is, *Quod quiſque norit in eodem exerceat.*

In his Poſtſcript, he brings in a Story againſt *Wright* the *Apothecary*, out of the Countrey, by a Divine, as he ſtiles him, well known in Phyſick; he ſeems there to juſtifie his practiſing (but that's no matter who he hinders, ſo he comes not to *London*. But I could tell this Divine, that another Doctor, *viz.* Dr. *Primroſe* in his vulgar Errors tells him, he cannot do it with a ſafe Conſcience.

Good

whatſoever pretences he makes of his Charity; and that it hath been alwaies in former Ages forbidden by the Decree of the Church) His Story is this ; That it's frequent with a Maſter-*Apothecary*, that hath ſerved but two or three years, nay ſome ſcarce one, to take Apprentices for as little time, with a little more Money than ordinary, and preſently they aſſume the Title of Doctor. I wiſh he would have told us in what Climate this Divine lives, where the Law permits theſe things ; for doubtleſs there be few that read theſe Stories, but take them for notorious Falſities. And he tells you another Tale written by the ſame Perſon, That the Couſenages here in the Countrey exceed thoſe in the City ; for he hath known 2 *s.* 6 *d.* taken for a *Galbanum* Plaiſter : it may be it's his own practice. Truly this is ſtrange ; yet poſſibly ſuch a thing might be : yet I never knew above 6 *d.* or 9 *d.* taken by a Countrey-*Apothecary* for ſuch a one, made very large. Truly this Story might have better been concealed, for the honour of his Profeſſion, it being contrary to the Rule of Charity, and of his Great Maſter to divulge his Brethrens Faults. And in truth there is as much reaſon the *Apothecary* ſhould change Profeſſions and preach, as they to practiſe Phyſick, to eat the Bread out of their mouths, though I am for neither. This obſerve, you ſhall ſeldom hear or read of any Miſchiefs or Abuſes, ſuch as there are put in Print by the *Doctors*, but the *Parſon* muſt have a Finger in the Pie : Witneſs of late times making good *in Nomine Dom.* &c.

Now having ſufficiently abuſed the *Apothecaries*, and propheſied and threatned their ruine, if they perſiſt and ſlight the mild Reproofs of the furious Doctors,

You ſhall hear their Propoſal for an Accommodation.

1. That they ſend their Bills to the *Apothecary* to be made, provided that the time and manner of uſing them be not ſet down. This, forſooth, is to keep the aſpiring *Apothecary* in ignorance ; yet this may be granted by them without much debate. The Truth is, he is but a weak Practitioner in Phyſick that hath no other Rule than a Doctor's Bill on his File. Nor the Name of the Patient ; bleſs us ! this is ſevere indeed : What, no Exceptions ! But, Mr. Doctor, How if I am reſolved to make uſe of my Acquaintance the *Apothecary*, and confide in his Honeſty (paying the Doctor's Fee) this is but a reaſonable Requeſt : and why ſhould I be impoſed on to ſatisfie your Revenge ? And that it be not ſent by the Patient (poſſibly he cannot ſtir out of his Bed) ſo there will be no fear of that, but by their own Servants, and that it be return'd again to the Phyſitians with the

Phyſick

Phyſick it ſelf: But Sir, how if the cunning *Apothecary* ſhould write out the Receipt? This would be all one as if he kept it: So that Project will fail, to be File'd up by them. But then how ſhall I give my Cuſtomer, I had like to have call'd him Patient (but that the Doctor tells you is too ſaucy to aſſume) O the pride of this Age! an Accompt of the Charges of his Phyſick, ſeeing the Doctor is to make an Addition? The Phyſick ſo made and provided, to be fetched at their own Houſes, as now at the Apothecaries Shops, or ſent home by their own Servants to the Patient; for the Apothecary is not to know where they live: This a pitiful ſhift. But Sir, what if the Patient live at *Weſtminſter* or farther, and labour under ſome very acute pain, as the *Cholick*, or *Cholera Paſſio*, or the like; muſt the former Rules be obſerv'd? Your Patient may be dead, or miſerably tormented in the time of ſending to and fro; and therefore it will be his beſt way to let the Doctor alone, and uſe the next honeſt Apothecary.

He goes on ſtill in his Propoſals: And becauſe we cannot truſt the Apothecaries for Chymical Remedies (as well as they can truſt you) it is deſired that the Colledge would erect a publick Laboratory where all Chymical Medicines ſhall be well and faithfully prepared, on the Faith of the Colledge (I think that is no better than other mens) and this I know, with others that have tried, when they had formerly a publick Laboratory in *Amen*-Corner, with Chymiſts of their own providing, there was as baſe Medicines and Preparations put off by them as any other Chymiſts in *London*: There is good Reaſon not to conſent to this. But Dr. *Cox* in his Model is rather for this; That the Apothecaries prepare their Chymicall Remedies themſelves: for in truth it belongs to them, and that they are about to do, by erecting a Laboratory, a very excellent Work, which may much vindicate their Reputation. And laſtly, that none of their Bills be ſent to, or that they buy Phyſick of any Apothecary that practiſes himſelf: This is ſomething to the purpoſe, and enough if you had ſaid no more. Dr. *Cox* in his Propoſitions deſires there that they contract their Numbers, or take care they be not increaſed. The Apothecaries in reaſon may propoſe the ſame as to the Doctors; for they uſually flock up to *London* (for there is the Money) but becauſe the great *Dons* carry away all the Practice (as may appear by a Relation before,) ſo that the reſt being neceſſitated, make their ſad Complaint to the College: which is the very Ground and Reaſon of all that hath been ſaid.

Good

Good Reader, here you have the Colleges profound Propoſals for an Agreement, being meer *Chimæra's*, and reſolutions to the contrary; for this Method if it might be accompliſhed, will alwaies conclude and redound to the Apothecaries Diſcredit and Diſgrace; though never ſo honeſt and faithful; and a meer impoſing not only on the Apothecary, but the reſt of the People; therefore moſt abſurd.

And now the Doctors have ſo abuſed and traduced the whole Company of Apothecaries by endeavouring to ſtain, if not to ruine their Reputation by opprobrious Language; ſo much never raked up before againſt any men, only becauſe ſome few of them (being neceſſitated thereto by the unreaſonable Deſigns of ſome Phyſitians) practiſe themſelves amongſt their Neighbours..

And after all their propoſed Method for Agreement, being ſo unreaſonable and baſe, and the Apothecaries undervalued as ſuch ſilly Souls, as Dr. *Merret* would have the world believe; and the Improbability or rather Impoſſibility, as Dr. *Dan. Cox* (who only is the Perſon hinted at, not that judicious Gentleman, Dr *Tho. Cox*, who queſtionleſs knew better) would infer; when in a long Diſcourſe he ſeems wonderfully to ſet off the Advantages of Phyſitians to cure above any other; for indeed they are a Generation, which in all Ages uſe a great deal of Art that way: Where ſpeaking of the Pathological part of Phyſick, he tells you, that if your Food abound too much with Oyles and Spirituous Parts, it puts the Blood into that great commotion (or if you pleaſe, let it be Fermentation) which we call a *Fever*; and many ſuch wonderful Obſervations he hath made, as to the Cauſes of Diſeaſes, according to late Diſcoveries (ſince the finding out of the Circulation of the Blood by that eminent Perſon Dr. *Harvey*;) all which the forementioned Dr. *Cox* hath recapitulared towards the end of his Diſcourſe, which we beg your patience to read, and then give your opinion, whether a Learned Ingenious Apothecary may not make as able a Phyſitian as himſelf, or any other that practiſes; though ſome other of his Reaſons follow:

As, That many Apothecaries are not well acquainted with the *Materia Medica* (doubtleſs better than moſt Phyſitians) and liable to be impoſed on by Herb-women, Druggiſts, and others; and why not the Doctors more likely than they; they having a laudable Cuſtom once a Year, as many as pleaſe, to go a Herbarizing; whereby any not knowing, may be inſtructed by thoſe who well underſtand, and are Learn'd as to the Deſcription and Qualities of Plants.

But by the way, I'le tell you a very fine Story of a noted Doctor

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in Phyſick, and of the College, for ought I know, who in the late times attended in *Scotland*, and had 20 *s. per diem* Salary (by this you may judge him no ſmall ——)! one time after Dinner, one of the Gentlemen brought in an Herb or Plant (call it what you pleaſe) which he knew not, nor ſome others at the Table; at laſt they asked the Doctor's opinion, what he thought it was; his Anſwer was, he could not well tell, but thought it might be ſome ſtrange Plant peculiar to that Land; and ſeriouſly this was nothing but a *Carrot* top: an admirable Herbariſt! Another goes on with ſomewhat more Modeſty than Dr. *Merret*: for in moſt he is not abſolute; but brings in his Charge againſt the Apothecaries with an *If*; as, if they are fraudulent in their Compoſitions: if they ſubſtitute and ſubſtract at pleaſure: and if they are ſlovenly and ſuperficial in their Medicines, *&c.* As much may be ſaid againſt Dr. *Merret*, making his own Medicines, or any other that doth ſo: I doubt they will not do all themſelves, but in the midſt of their buſineſs, if an Angel or two appear, leave it to more unskilful and rude perſons than Apothecaries. And farther, if the Apothecaries are unfit for the practiſe of Phyſick, why are they allow'd in it? (But hold, good Doctor, that is to prove yet) and that they are, was proved from the nature of Diſeaſes, and thoſe ſeveral ways they admit of Cure. And pray why may they not be Maſters of this as well your ſelf, ſome of them? (for *ex quovis ligno non fit Mercurius.*) Then he talks much of Travelling, Libraries, Commencing, and many others, yet the moſt of them never out of their own Countrey: Let but a rational Learned Apothecary add but ſomewhat of the Theory to his former Obſervations, he may be better fitted for Practice, and I would ſooner ingage him than many Phyſitians: Never mind the Bills on the File, which they would make the world believe is the only Method you have to practiſe by, which alone no man can perform *ſalva Conſcientia*, obſerving the old Rule, *quoties variant Morbi variabimus Tela.*

As for a Library: The Apothecary, if he would underſtand the Practice and Theory of Phyſick as to the parts thereof, or any Queſtion that can be asked as to the former Practice (before the Circulation of Blood was diſcovered) buy *Frambeſarius*, the beſt piece that ever was written of that kind; do but throughly underſtand it, whereby you may come to the Diagnoſtick of Diſeaſes. There are ſeveral that have written of *Anatomy* of late, which are the beſt; and yet it is couched in the forementioned Book; likewiſe as to the *Therapeutick*, get *Riverius*, where you have likewiſe the Cauſes, Symptomes, and Cure of moſt Diſeaſes; it's called

Praxis Medicæ, or the whole Theory of Phyſick: and in truth this hath been, till of late days, the only approved Author amongſt Phyſitians, and the Method that they have moſt Practiſed by; he having couched almoſt what can be ſaid as to Phyſick therein: This you will find a far better guide than the *Diſpenſatory*, or a Doctors Bill on the File. Then get a little Book that I have ſeen, Entituled, *Enchirid. Medicum, ſive breviſſimum Syſtema Medicinæ, Authore Jacobo Primroſe*; and there you have *magna in parva*, *Galen* and *Hypocrates* in a very ſmall volume, the Price I think not above 1 *s.* 6 *d.*

But ſince the finding out the Circulation of the Blood by the renowned *Harvy*, get Dr. *Willis* his Book, (*viz.*) his *De fermentatione*, the underſtanding of it well, will be Philoſophy enough, and more than ever the great *Dons* underſtood before; and his Book *De Febribus, de motibus Convulſivis, & de Scorbuto*; in which, the Cauſes of Diſeaſes are moſt learnedly and judiciouſly diſcourſed, as of Tertian and Quartan Agues, never before diſcovered, wherein he confutes many of the former Maxims in Phyſick, as to Feavers, Convulſions, *Hyſteric* Paſſions, Melanchollies; he'll tell you, and from good reaſon too, that in the Head, Convulſions, Drowſineſs, Meagrim, and other Diſeaſes there, and many other, as in the Breaſt Aſthma's, Trembling of the Heart, Faintings, with almoſt any other affect in any part do proceed from *dyſcraſiæ ſanguinis* alone, or that conjunct with the liquor *nervoſus*; to which, any ingenious perſon underſtanding the Circulation of the Blood, whereby every part is irriguated and nouriſhed, may without much heſitation aſſent: (We ſhall not here undertake to read a Phyſick Lecture:) What we hint is in favour of the young Practitioner. Now this *dyſcraſia*, or degeneration of the Blood from its balſamick and natural temperament, may be cauſed by heterogenial Particles admitted therein; which, by reaſon of their not aſſimulating with it, raiſe ſtrange commotions and ebullitions, according to the quality of the unwelcome gueſs; as likewiſe the maſs of Blood is many times perverted and altered, by the exaltation or depreſſion of its Principles, as of the ſaline above the ſulphureous, or that above the ſaline, by reaſon of which, it loſes much of its vivacity, and ſo becomes depauperate and affect: Therefore now in moſt Practice you find *Elixir Proprietatis*, with others of that nature, ſo much in uſe and cryed up, moſtly to aſſiſt and reſtore the almoſt decayed Spirits to their priſtine vigour and volatilizated, juſt as the Vintner when his Wines are decayed or flat, puts life in them again by the addition of *Aromatick* Syrups, *&c.* which inducing a new fermentation in the ſame, brings them *in ſtatu quo*;

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and as Wines degenerate, and become acide, or over-fretted, and ſo it may happen to the Blood; and this is cauſed by the fore-mentioned accidents, exceeding their bounds, being diſſociated, puts all into confuſion: for doubtleſs, the Blood is the very principle of Life, or *calidum innatum*, ſo much heretofore talked of: theſe things a little touch'd, are moſt learnedly and judiciouſly diſcours'd on by that eminent perſon Dr. *Willis*, who hath contributed much to both Phyſick, and Natural Philoſophy; and from whom you may better underſtand the Cauſes of any Diſeaſe almoſt in being; (then if you ſhould Read or Study all thoſe voluminous Books of antient Phyſicians whatſoever; for in truth, they being not acquainted with the Circulation of the Blood, were much in the dark,) and by reading of which, you may underſtand how Dr. *Cox* in his Book, and alſo others came ſo knowing is thoſe fine Notions, and facetious ſmooth diſcourſe; wherein he would make the world believe, that it were impoſſible, but that a *Dr.* in Phyſick muſt be higher by the head and ſhoulders, than any other man (not *Dr.*) though never ſo learned and experienced, eſpecially if he be *Ap.* this we will leave to the cenſure of any diſcreet perſon, as not worth ſpending of time to anſwer. And you may perceive, though the *Diagnoſtick* of diſeaſes, are far better underſtood than formerly, yet the *Therapeutick* is much the ſame; as you may obſerve by the Books lately Printed, compar'd with the former.

And certainly, what *Doctor Cox* requires in a Phyſician may be acquired, and found in an *Apothecary*, with advantage; and here in ſhort, I have hinted how he may be better accommodated for the Practice of Phyſick, then to have recourſe to Doctors Bills on their File, or the like, and as I have ſhewed for a ſmall charge: be furniſhed with ſuch Books, as will acquaint him with the Theory and Practice of Phyſick, and that by induſtry and obſervation be Maſter of as great *Arcanums*, as any whatſoever practiſing, and may far ſurpaſs many that have taken their Degrees in the Univerſity. For you ſhall hear out of their own mouths, what they ſay of themſelves; (Doctor *Primroſe* in his *Vulgar Errours*) Although Phyſick be diligently taught in their publick Lectures at the Univerſity; yet in conferring Degrees, they are ſo careleſs, denying them to few or none: where you may obſerve; though he may commence *Doctor*, he may be no more able, nor duly qualified for Practice, not ſo much poſſibly as any other Student, or ingenious *Apothecary*. Add but what I have hinted, to what Doctor *Merret* ſays, that they are going about to turn *Chymiſts*, *Diſtillers*, *Druggeſts*, &c. and ſurely, let this Doctor, with others, be as envious, as *Diabolus* can make them, they may ſcramble (their own expreſſion) for a livelihood, though by them in their Prognoſtick inevita-

bly ruined, as may appear by their Pamplets in Print. And as Doctor *Cox* begins, when he ſpeaks of the *Apothcearies* Practiſing Phyſick; *Quis credet hæc?* So I ſay, *quis non vult hæc credere*, conſidering the following Diſcourſe? That man is accounted wiſe, that knows profitable things: not he that can talk, and ſet off with ſtrange uncouth expreſſions, and may underſtand more, yet not ſo profitable.

And now haviug heard how the *Apothecaries* have been abuſed and ſcandalized in their Reputation, moſt unjuſtly, out of deſign and Revenge, to amuſe and ſtartle the vulgar, for whoſe ſakes alone I undertook this Reply, and Obſervation on theſe Doctors Calumnies; being withal ſomewhat ſenſible what he vapours with at the concluſion of his frothy Diſcourſe, that the non-anſwering, might conclude them guilty: For ſure I am, few ingenious perſons will think it worth the Reading; which if they do, will judge them diſtracted, as Doctor *Cox*, in his Preface to the Reader, tells you, he was himſelf: and ſo doubtleſs were the reſt that ſung to the ſame tune, (and could have wiſhed he had not given Doctor *Merret* leave to have named him, which had been much more for his Reputation) for I ſuppoſe he writ his Book in haſt; as he tells you in 6 or 8 days, and ſo poſſibly never conſidered what he did, nor the event of ſuch pitiful Stories, coming from a perſon formerly reputed wiſe.

I might here by converſing and conſulting the *Apothecaries*, the men injured, have found out enough to beſpatter, and to retaliate to the Doctors, as they have the *Apothecaries*, but ſhall wave it, they having as is obſerved, done it themſelves: eſpecially ſuch as make their own Medicines, as Doctor *Merret*: For I know not why his honeſty is not as liable to be queſtioned, and rather than the *Apothecaries*: for I am perſwaded he hath diſcovered more fallacies, then ever before thought on; whether he tries them or not, we leave to the Margin.

But ſhall content my ſelf in demonſtrating to the world, the neceſſitie of the *Apothecaries* Practiſing Phyſick for a livelihood, being induced thereto by the clandeſtine Practiſes of Phyſicians, they being the Agreſſors, and beginners of the Quarrel, as will appear.

1. The *Apothecaries*, as moſt other Profeſſions, have a dependance upon their acquaintance, by which they get a livelihood: it's the reaſon, next to learning a Trade, that Men bind their Sons Apprentices in *London*; yet this uſually the Doctor fruſtrates: for they have commonly (eſpecially the moſt noted) a familiar friendſhip (I ſhall not undertake to ſhew on what ground, but you may gueſs) with ſome one *Apothecary*, which commonly is called ſuch a Doctor's *Apothecary*: Now ſhould a Gentleman, or the like, make uſe of this Doctor, (though he have a friend of his an *Apothecary*, yet if he doth wholly

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deſert his friends Shop, yet he ſhall direct and preſcribe ſo many of his *Noſtrums* and *Magiſtrals*, as he calls them: nay, it may be but the known Medicines in moſt *Apothecaries* Shops nick-named, and thoſe muſt be had from his own *Apothecary* forſooth, pretending nothing can be done without them: ſo that by theſe tricks, uſed moſtly of late, his own *Apothecaries* gains uſually far exceeds the others, to the almoſt undoing of the Profeſſion, unleſs ſome particular Shops; it being againſt all reaſon, and not only an affront to the *Apothecary*, but to the *Patient*: For it can be nothing leſs than incivility, to make a Gentleman or other, to forſake his friend, by imploying whom he pleaſes as his *Apothecary*: and this is their common practice. A friend of mine told me, there was a Gentleman of his acquaintance, lay a long time ſick in the Countrey, who had made uſe of a Doctor living in the ſame place; as alſo had his Medicines properly: an *Apothecary* living there alſo, being an antient acquaintance of the Patients; at laſt there was deſired the advice of another Phyſician, who was of the College in *London*: He did not ſo much as ask what had been done by the former Phyſician, which had been very material, but preſcribes a Bill now and then to the Gentlemans friend, to be made up, and moſt others, as Bottles of Drinks, and Juleps, he ſent, or brought himſelf; and this was a Saint Doctor, under whom the Patient died for all that: ſo that although he had above 14 *l.* for his Fees, moſtly calling as he rid by, at laſt gave the Executor an accompt of near 20 *l.* for Phyſick: This is one trick.

2. Another humour of the Dr. which will neceſſitate the Apothecary to practice, is this, by having a prejudice againſt him (and this is common) ſo that they will not ſuffer his acquaintance to make uſe of him, nor ſend their Bills to him (though this be very diſingenious and abſurd) but to another *Apothecary*: I knew a friend of mine an *Apothecary*, ſerved thus by a Combination of Phyſicians, living in the ſame place, which had wont to ſend him their Bills, if deſired by the Patient, and ſo to another *Apothecary*, as the Patients were affected (which was honeſt) but it happened they forſook my friend, not that they could find any fault with his Medicines, neither permitting any Bills to come to his Shop, almoſt to his ruine: at laſt, practiſing Phyſick himſelf, they prov'd more diſpleas'd, then before: the *Apothecary* made this fair propoſal, that if they would make uſe of him, as formerly, he would wholly lay aſide his own Practice (though more beneficial) this not granted: I appeal to any rational man, what they would have him do. Here are two ſuch plain Caſes, and ſo common; that unleſs the Doctors on their parts, will engage, not to deal ſo diſingeniouſly (againſt all equity and reaſon) the *Apothecary* can have no aſſurance of a ſubſiſtance by his Profeſſion, but in practiſing of Phyſick. Ano-

Another prejudice to the *Ap.* us'd by ſome, is in pretending to *Pharmacy*, as is declared, and practiſed by Dr. *Merret*, and his followers.

Another trick of the Doctors I have met with, and that is Doctor *Manwaring*, a Cloſet-Doctor, who hath written a Tract in *Engliſh* of the Scurvy: where he endeavours to give the Opinion of former eminent Phyſicians as to the ſame, as *Sennertus*, *Ecthius*, *Eugalenus*, and then his own, (which is no more, nor ſo much as Learned Doctor *Willis* hath already diſcovered in the moſt ingenious piece *de Scorbuto*, more reaſon for what he ſaid, cannot be alledg'd) wherein he would inſinuate againſt the uſe of Diet-drink, Apozems, Syrups, *&c.* ſuch like *heterogene languid-medicines*, as he calls them: and here he contradicts other eminent Phyſicians, and daily approved experience: but ſuch as are defecated from cerenity, volatilized, ſpiritallized, and graduated to a pitch of Energie, Symphoniacal (this is a ſhrewd one) with vital principles: for having diſparaged others better and ſurer Medicines, he uſhers in his own conceal'd preparations (with the foregoing Epithites, which indeed is ſo *Mountebank-like*, that they would affright moſt people to read) as his *Scorbut. Pil.* his *Catholick Elixir*, his *Sudorifick Extract*: and becauſe it's likely this Doctor hath obſerved how *Lockier*, by attributing ſo many rare qualities, and excellencies to his Pills, and Printing the ſame, got, or as I may ſay, —— the People of ſome Thouſands of Pounds: he is trying what he can do. Away with theſe *Catholicons*, they are dangerous, and when age hath tryed them, you may then confeſs they are as ridiculous as the Authors, being appropriated to all Diſeaſes almoſt that we can name, which is a thing impoſſible, and people by miſtaking, may do themſelves harm, though never ſo much cryed up by the Author: and I believe, you may from a Pill, as *Pill. Stomach. ſec. gen.* in the *London* Diſpenſatory, or *Extract. Rudii*, either of theſe alone, or according as you would have them work, beeing mixed, and given, will ſerve to do as much, or more than his can: as for his *Catholick Elixir*, whether it be *Elixir Proprietatis*, as *Crollius*, or that of Dr. *Willis*, I know not: Sure I am, they may perform as great wonders as his: or for his *Sudorifick Extract*, a penniworth of *Venice Treacle* or two, will do as much, or more than his at any time. And there is as much ſaid by their Authors in their commendation, as this Doctor aſcribes to his. I wiſh theſe new Experiments do not indeed prove Symphoniacal (his own tearm) to thoſe that uſe them. In fine, theſe are but old Quacking ſhifts revived, to amuſe the too too credulous age we live in. Then this Dr. tells you he cures *Feavers* with hot Medicines, whereas others cure them with cold. I ſhall not here endeavour by argument to evince the contrary: (but that is a good old Rule, *contrariis contraria curantur*) and it's bet-

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ter truſting to that Method, than the other, which can hardly be made good by any rational demonſtration, but by ſtarting theſe new whims, he thinks in this whimſical age to grow famous, making Phyſick a meer ſpeculation, or *individuum vagum*, or any think what you will, to get Money by. To conclude, ſomething might be propoſed more rational, as to an accommodation, then before by the Doctors.

1. As firſt, that if a Patient ſend for a Phyſician, he may make uſe of what *Ap.* he pleaſes, for to make up and adminiſter thoſe things preſcribed: nothing more reaſonable, though nothing leſs practiſed.

2. As to the avoiding thoſe many prejudices, as may ariſe by new Inventions (as to the ſanative part) not manifeſt, there may be a new *Pharmacopea Londin.* ſet forth, wherein may be ſpared two thirds of the Medicines in the old, with an addition of ſuch laudable Prepara-tions, as ſhall be judged fit, and ſuit the *Therapeutick*, according to the Cauſes of Diſeaſes, now of late more perfectly known.

Doubtleſs, if the *Apothecaries* be ſecured, as to the firſt, ſurely the moſt of them may live better than of their own Practice: and if any do practice afterwards, you acting, as now you reſolve, in not making uſe of ſuch, will be enough for revenge, and may cauſe them to deſiſt.

As to the ſecond, the *Apothecarie* need not be troubled (to his great charge) in making, and having in readineſs ſo many unprofitable un-couth Medicines, but may be furniſhed with thoſe in common uſe, which may be much contracted, and ſo the eaſier viewed and ſearched into: as to the regulating what may be amiſs in their Trade, as well as in other Profeſſions, the Law hath ſufficiently provided: and as to Chymical Preparations, there is no courſe likelier to be bettter pro-vided, whereby the Phyſician may be ſecured as to the goodneſs of them, then what they are undertaking, by erecting a publick Laboratory, wherein they (I hope) will ſo well order their affairs, and perform, to the vindicating their Reputation, and to the eclipſing all, or moſt part of thoſe private Cloſet-Practiſers.

Now let but any impartial Reader conſider but what hath been raked up by the Agreſſors, the Doctors, in diſcrediting an antient laudable Profeſſion; and when he hath done ſo, let him be pleas'd to give his judgement what he thinks of the Diſcourſe, and reſolve; firſt, whe-ther it was not publiſhed out of Revenge, rather than (as they would aſſert) for the good of the Nation, or any other charitable pretence: for the contrary always being produced by ſuch Practiſes.

2. Whether their Method be either rational, or commendable, as to the Reformation of what they conclude amiſs: but on the contrary, maintain a continual feud, and diſſatisfaction on both ſides; to the more impairing, and the leſs valuing the Reputation of the Phyſician,

as well as *Apothecary*, by theſe diſcords, according to the ſaying, *diſcordia res magnæ dilabuntur*) and by diſcovering ſo malitiouſly encouraging all kind of Quacks and Mountebanks, (to the almoſt total diſgrace, and undervaluing of either Profeſſions) they taking the opportunity to Fiſh in thoſe waters, which the Doctors out of their too too much officious Zeal have ſtirred.

3. And whether it will not beget (at leaſt in the vulgar) the ſame ſuſpition of (and good reaſon too) the goodneſs of Medicines or Drugs uſed by all Cloſet, and Doctor-Apothecaries, as of the Apothecaries themſelves; let them talk what they can of their Honour or Credit; they are Men as well as others, and liable to the ſame temptations: and an Apothe cary may have a Conſcience as void of offence, as they.

4. And whether their Propoſition to the Apothecaries, as to reconciliation, be not intended to the contrary; it being ſo unreaſonable, and indeed a meer impoſing, not only on the Apothecarie, but Patient, to the great prejudice of both: neither can it anſwer any of thoſe ends they imagine, or intend it for.

5. And whether that common Practice of Phyſitians, moſt of them having a particular Apothecary, to whom uſually they ſend their Bills (though contrary to the Patients deſire) and I know what they uſually ſay as to the juſtifying of it; if this hath not been the very cauſe of the neceſſitating the Apothecary to practiſe Phyſick for his neceſſary ſupport.

6. And whether an Ingenious Apothecary, being well read in Phyſick, and of capacity to attain, may not arrive to, and be as fit and capable of the Practice of Phyſick, by underſtanding the *Diagnoſtick*, and *Prognoſtick*, and *Therapeutick* of Diſeaſes, as any man whatſoever: The contrary to which, Dr. *Cox* would make people believe, where he ſeems to ſet out the advantages that Phyſicians have above other men, in a long jingling Diſcourſe to ſmall purpoſe; as that he knows the Aliments, whether animal or vegetable, and which are moſt agreeable to the Body, and when to adminiſter to the Patient, and when not, (with many ἀδύνατα, or Impoſſibilities) which the Apothecaries cannot attain (if you will believe him) going on, and pleaſing himſelf with the Diſcourſe, whoſe ſilence might have been much more for his Reputation.

7. And whether Dr. *Merret* (as hinted before) by diſcovering as he tells you, for the good of the Nation, and Honour of his Profeſſion, thoſe unheard of deceipts and tricks, do not prove the contrary; ſo that they Will have no cauſe to thank him for his kindneſs.

8. And whether he, or any other Cloſet-Doctor, making their own Medicines, (being ſent for in haſte to a wealthy Patient) may not in the midſt of their Buſineſs be tempted to leave the care of the Preparation, to one far leſs ingenious, and unskilful, or ſlovingly, or careleſs, (their own tearms) than an *Ap.* or his Servant; and yet though it ſhould be in a manner ſpoil'd, muſt not be thrown away, but ſerve the turn for all that.

9. To conclude, Whether what he, or any other Dr. have ſpoken, or Printed, as to the diſparagement of the *Ap.* be to any purpoſe, as intended: but on the contrary, to the debaſing of their own eſteem amongſt Ingenious and ſober Men: for as virtuous actions carry with them their own reward; ſo ignoble Practices and Deſigns (ſuch as theſe of theirs) blemiſh their Authors.

FINIS.

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